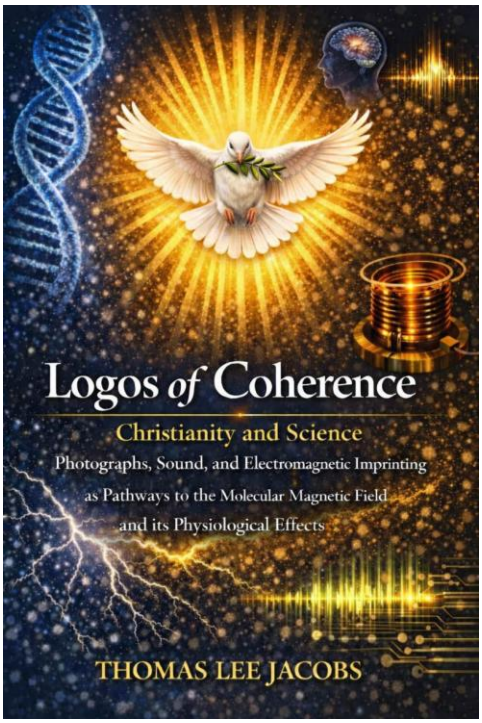
Logos of Coherence
Christianity and Science
Photographs, Sound, and Electromagnetic Imprinting
as Pathways to the Molecular Magnetic Field
and its Physiological Effects
THOMAS LEE JACOBS

Logos of Coherence

Christianity and Science

Photographs, Sound, and Electromagnetic Imprinting as Pathways to the Molecular Magnetic Field and its Physiological Effects

Thomas Lee Jacobs

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Printed in the United States of America.

ISBN: 979-8-234-09252-6

Library of Congress Control Number: 2026913111

First Edition

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Disclaimer

This book documents observations, patterns, and testing involving acoustic and electromagnetic analogs. It is intended solely for educational and exploratory purposes and presents broader concepts of coherence that may interest readers drawn to physics, materials science, pattern recognition, information theory, or scientific test design. The insights described here reflect the author's observations and testing and have not undergone formal scientific validation.

The author is an amateur scientist and not a medical practitioner and does not in any way provide guidance concerning coherent frequency analogs. Readers should not interpret any information in this book as a substitute for professional medical advice or as a basis for altering medications, treatments, or health decisions.

Dedication

For Kathy, Jessica and Sam with all my love.

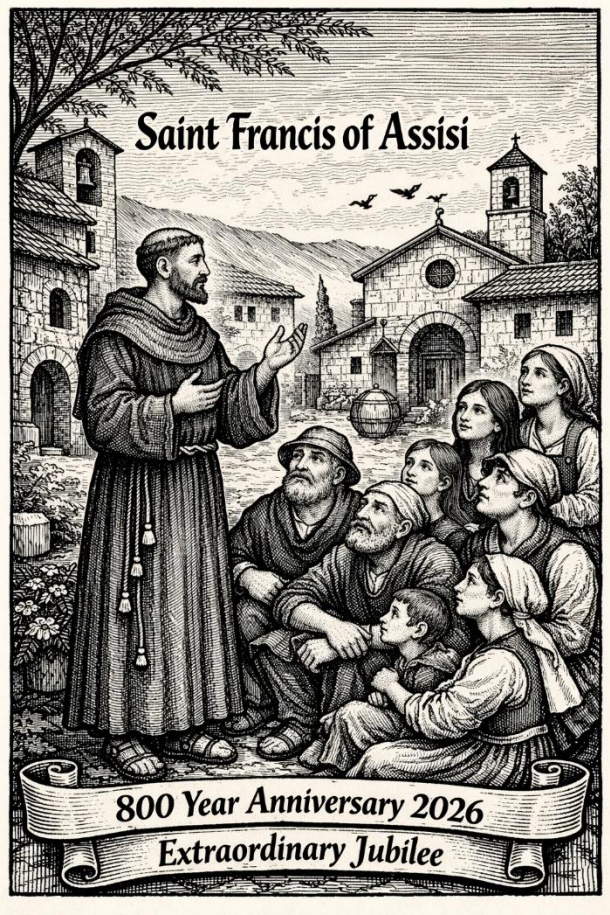
During the two years spent supporting people with developmental disabilities in paid positions at Seattle Children's Hospital, a difficult truth became clear. Even with excellent care and state-of-the-art medical treatment, many children continue to suffer, and many families cannot obtain the support their children require. This book is also dedicated to them.

Author’s Note

Readers familiar with Thomas Kuhn will recognize that this book does not introduce a new scientific theory. It presents a different way of seeing what has been present all along. In Kuhn’s terms, as described in *The Structure of Scientific Revolutions*, this work concerns a shift in paradigm and in the interpretive lens rather than a challenge to established scientific knowledge. The framework offered here belongs to that category. It reframes familiar observations through a different organizing principle.

Cross media data transfer through optical, acoustic, or electromagnetic pathways, under special circumstances, points back to a unique molecular structure that produces a distinct physiological effect.

This work reflects the coherence woven into creation, written by a Catholic who trusts that God loves every person and desires each one to flourish in the fullness of life in Christ.



Love is a circle within circles

Love is the great power within our heart

Love is the joy in children's laughter

Love is the Creator's guiding light

Acknowledgments

To my wife Kathy and my daughter Jessica, thank you for your love, your patience, and your unwavering belief in me. This book exists because you gave me the space, the strength, and the courage to follow a question wherever it led.

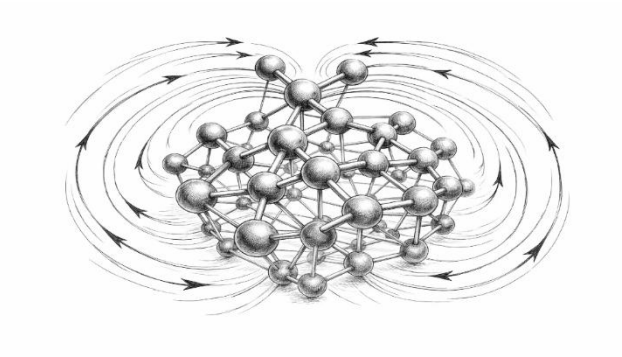
To my friend Mark Ohlson, whose introduction to the photograph-to-sound program AudioPaint unknowingly set a key part of this journey in motion, thank you for igniting the idea that became a cornerstone of this work.

I am also grateful for the thinkers whose writings shaped the intellectual landscape in which this framework took form, especially John Polkinghorne and Joseph Ratzinger (Pope Benedict XVI). Their work opened conceptual paths that helped me see the world's intelligibility in a new way.

Although my direct interaction with the scientific community has been limited, their published work, and the questions they left open, created a broader context for this exploration. This book is my contribution to that ongoing conversation, offered with respect for the rigor, skepticism, and curiosity that define scientific inquiry.

Foreword

A Top-Down World: Philosophical Foundations



In Christian theology, Logos refers to the Son, the Second Person of the Trinity, whose nature is relational and eternally oriented toward both the Father and the Holy Spirit. Logos is therefore understood as the relational source of intelligibility within the triune life of God. In this book, the Logos of Coherence refers to the relational intelligibility of the molecular magnetic field as it appears through different media. The term top-down is defined as coherence that begins outside creation. Coherence is an aspect of God, the relational intelligibility of God expressed within creation and within the human person. It is the source of the intelligible pattern that gives creation its order. This pattern does not arise from subatomic behavior or from random physical events. The subatomic domain is the engine of creation that responds to the pattern rather than generating it. The pattern becomes accessible in physical form for analysis at the covalent molecular level, where the stable geometry of covalent bonds produces the molecular magnetic field and its analogs examined in this work. Top-down refers to the origin and entry of the coherent frequency pattern, not to direction, layers, or any form of material hierarchy.

The molecular covalent pattern is the stable geometric arrangement of covalent bonds within the molecular structure. The arrangement produces the electron distribution that generates the molecular magnetic field. That information can be replicated as an electromagnetic analog or as an audio analog across different media (physical forms of coherence). When the information is preserved, the analog can produce a measurable physiological effect. In practical terms, the molecular magnetic field of a material such as an herb can appear in the form of an electromagnetic analog and an audio analog created from a photograph. When played through an electrical audio coil, these analogs can produce a physiological effect similar to the molecular structure itself.

The Holy Eucharist as Supreme Intelligibility

Many Christians struggle with the Holy Eucharist because they cannot imagine a pathway for real change without outward change. Yet creation itself contains such pathways. At the atomic level, coherence can shift without altering the visible appearance of an item. In imprinting, the electromagnetic pathway discussed in this book produces a stable change in the material's molecular magnetic field without altering its visible appearance and has a physiological effect. These are weak reflections of the Creator's coherence pathway, made manifest in its fullness in

the Holy Eucharist. In this sacrament, the bread and the wine are acts of creation in the natural world, and God transforms them into the Body and Blood of Christ while their outward appearance remains unchanged. It is the supreme act of divine intelligibility, the clearest case of real transformation without outward alteration, and the paradigm that shows reality is deeper than appearance. This holy sacrament reveals the top-down intelligibility of God, and this book explores intelligibility as coherence in its more ordinary level.

Philosophical Dimensions of Intelligibility

The philosophical dimension of this work draws deeply from five thinkers who shaped my understanding of top-down order, in contrast to the bottom-up, probability-driven approach common in modern science.

John Polkinghorne, a theoretical physicist and Anglican priest, argued that the universe is structured in layers of intelligibility and that higher levels cannot be reduced to lower ones. His work showed that information, form, and relational structure exert real influence, and that science itself reveals a world grounded in order rather than randomness.

Joseph Ratzinger (Pope Benedict XVI), a distinguished Catholic theologian, approached the same truth through the concept of Logos. For him, the universe is intelligible because it is grounded in meaning. He emphasized that form reveals its nature, and that relational order is woven into creation itself.

John Lennox, an Oxford mathematician and internationally known speaker on the compatibility of Christianity and science, reinforced this top-down perspective from a public and philosophical direction. Through his debates and writings, he argued that the rational structure of the universe is not an accident of physics but evidence of deeper intelligibility. His critiques of reductionism strengthened my understanding that meaning cannot emerge from randomness.

David Bohm, a distinguished theoretical physicist who worked outside the dominant schools of quantum theory, became important in this book because he argued for a deeper order beneath quantum randomness. He described this deeper order as the implicate order, a hidden structure from which the visible world unfolds. Polkinghorne's work led me to the important role of David Bohm.

Thomas Merton, a Trappist monk and contemplative writer, reflected on unity and the harmony of creation in ways that reveal a physiological sensitivity to the intelligibility already present in the world. He contemplated and articulated this sensitivity through a Christian theological framework. This parallels, in a tangential way, my own lifelong physiological sensitivity to the molecular magnetic fields of materials, a sensitivity I have contemplated since childhood and that ultimately made this book possible. Both sensitivities arise from the same created order and God given natural gifts and graces, each attending to the coherence that God has placed within creation and within the human person.

Modern culture has absorbed bottom-up explanations so deeply that many people assume they are the only way to understand the world. Modern culture treats bottom-up explanations as a

universal template, applying them to every domain of life as if no other framework is possible. Popular science writing, school curricula, and movies present development, complexity, and consciousness as if they arise automatically from random events and chemical reactions, while skipping the questions that expose the limits of that view. These narratives do not explain how meaning appears from randomness, how intelligibility arises from chaos, how relational order emerges without a source of order, or how a single cell contains the organizing principle that guides development into a conscious human being.

This cultural framing has also obscured the historical fact that the scientific revolution in the West was grounded in a Christian worldview. The idea that creation is intelligible, lawful, and worth studying came from Christian theology, and many founders of modern science, including Newton, Kepler, Boyle, Mendel, and Maxwell. They saw their work as uncovering the order placed in creation. By avoiding these questions and this history, bottom-up philosophy can condition the public to believe there is no place for a Creator, even though the logic collapses when examined with care. A top-down framework restores the missing questions and makes sense of the order that bottom-up views take for granted.

Polkinghorne carried this theological insight directly into the scientific domain. He argued that the universe is structured in layers of intelligibility, including physics, chemistry, biology, and consciousness. He taught that higher levels cannot be reduced to the lower ones. In his view, top-down causation is not a metaphor but a real feature of the world. Information, form, and relational structure exert genuine influence. He insisted that science itself reveals this. The laws of nature arise from intelligible order. In a way, he described the world as one creation seen through different windows, meaning that theology and science are not competing explanations but complementary perspectives on the same structured reality.

Joseph Ratzinger approached the same truth through the concept of Logos, and his articulation of that idea has shaped how I understand coherence. For Ratzinger, Logos is not simply word or reason in an abstract sense. It is the deep rationality of creation, the idea that the universe is intelligible because it is grounded in meaning. He argued that the world is not a chaos of unrelated events but a structured world of purpose, form, and relational order.

Ratzinger insisted that form reveals its nature. An item's form is not accidental. It reveals what the item is. Meaning, understood as the inherent form of an item, is discovered within the world's structure. This is why he believed that science is possible at all. Creation is built on intelligible relationships that the human mind can recognize.

John Lennox extended intelligibility of creation into the public and philosophical arena. His defense of rationality, meaning, and the non-emergent nature of intelligibility reinforced the idea that the universe cannot be explained by randomness alone. Lennox emphasized that scientific reasoning depends on a world already ordered, already meaningful, already structured in a way that human minds can grasp. His work strengthened my understanding that intelligibility is not a human projection but a feature of reality itself.

David Bohm deepened the insight that a deeper order underlies what appears random by arguing that the visible world unfolds from what he called the implicate order. He proposed that the

apparent randomness of quantum behavior conceals a hidden structure that shapes what we observe. Bohm believed that this deeper order is relational rather than fragmentary, and that it expresses itself across different domains rather than remaining confined to a single physical form. He argued that the world's coherence does not arise from isolated events but from a stable, non-mixing pattern that underlies them. His idea of active information, which describes how form guides energy, resonated with my work on coherence and its cross-media stability. Though Bohm did not consider his ideas as Top-down, his perspective helped me see that deeper order is not an abstraction but a real feature of creation, one that becomes accessible in the molecular magnetic field examined in this book.

Logos of Coherence

Their ideas were not abstract to me, and they matched what I was already encountering in my own work. Long before I understood pixel geometry, frequency analysis, or electromagnetic field analogs, I experienced clear physiological sensations whenever I handled certain materials. The sensations were not the same from one item to another. Only later did I learn that these sensations corresponded to frequency patterns appearing across different media that inspired the title of this book. The Third Rail is a human sensitivity to molecular magnetic fields and their electromagnetic field analogs. It is a yes or no physiological response that appears when an analog replicates the covalent molecular magnetic field across media.

Ratzinger also emphasized that Logos is relational. It is not merely the rationality of isolated parts. It is the harmony of relationships, the way things fit together. This is precisely what coherence shows. The same analog replicates this field even when it appears in a different medium. His theology helped me see that the world is not only measurable but meaningful. Form is not only physical but revealing. Coherence is not only detectable but intelligible. In his view, the rationality of creation is not a human projection. It is the order of a Creator who embeds meaning into the fabric of reality.

Neither Ratzinger, Polkinghorne, nor other writers in that group used the term coherence in the technical sense I use it in this book. Their vocabulary was theological and philosophical, including Logos, intelligibility, relational structure, and top-down meaning. Yet their writings confirmed what I was experiencing. Creation carries a recognizable relational order that is not arbitrary. What I call coherence is simply the scientific articulation of that deeper insight.

Nothing in this book denies bottom-up physical causation. Polkinghorne affirmed it, and Ratzinger never questioned it. My point is that bottom-up processes are intelligible only because they participate in a deeper top-down relational order. The top-down language I use is not a rejection of physical mechanism. It is a recognition that mechanism alone, especially when described as random probabilities, cannot account for the intelligibility, stability, and frequency pattern that coherence shows.

Together, these five thinkers converge on a single truth. Reality is structured from the top-down. This is not a mechanical claim. It is a theological one. It is the conviction that creation has an originating order, a source that stands outside the created world.

I believe that too. I believe in a caring God who loves his creation, and I also believe that religion and science are compatible. Polkinghorne's way of describing science and theology as complementary perspectives on one reality captures exactly how I see this work. My goal is not to merge theology and physics. It is to acknowledge that truth is unified, and that curiosity is not a threat to faith. When I describe coherence as a top-down frequency pattern that remains stable across modalities, I am describing in technical language what Ratzinger, Polkinghorne, Lennox, and Merton described in theological and philosophical language.

In that sense, the top-down framework I use throughout this book is another way of saying that God is the source of intelligible order. This is not a scientific claim. It is a worldview that makes sense of why coherence exists at all. It is, in this way, a conceptual framework of coherence. It is grounded in relational structure, informed by theology, and motivated by physiology. It is preserved through three physical pathways, including optical, acoustic, and electromagnetic forms.

The Humanitarian Implication of a Top-Down Order

The top-down order of creation also carries a humanitarian implication. That implication becomes clearer when we consider how coherence may operate across different media and how biological systems respond to coherent electromagnetic fields derived from those media.

The human body performs its own healing. Medications assist, but they do not replace the body's intrinsic capacity to repair and regulate itself. This intrinsic capacity raises a scientific question that has not yet been examined with rigor, which is to determine when the body responds in a measurable way to coherent electromagnetic analogs. Coherent electromagnetic analogs may one day be studied to determine when the body responds in a measurable and beneficial way to those analogs. Such responses could guide future medical research.

This possibility becomes meaningful within the theological view that creation is intelligible and structured. If creation is grounded in Logos, and if the world's order is relational and stable, then coherence may define measurable properties that future research can evaluate when studying how the body interacts with electromagnetic fields.

The humanitarian horizon is clear. In many parts of the world, access to medication is limited by cost, infrastructure, and geography. If future research were to confirm that coherent electromagnetic analogs have physiological relevance, then these analogs could become candidates for development in health-related applications, especially in settings where conventional resources are limited. Such work would not depend on chemical manufacturing or distribution networks. It would depend on coherent electromagnetic analogs of molecular structures.

For nearly twenty years, my explorations on the Helpful Waves YouTube channel as a citizen science project have been a personal investigation into these possibilities. They were never medical claims. They convinced me that coherent electromagnetic fields are worth studying with scientific seriousness. If coherence reflects the intelligible order of creation, then the future may

hold new ways of supporting human health that are simple, and available to all. This, too, is part of the top-down structure. It is the possibility that the same relational order that grounds intelligibility may also open new avenues for human flourishing.

Note on Artificial Intelligence and the Structure of This Book

This book is structured around a plan to test coherence across media, from molecular magnetic fields to electromagnetic and acoustic analogs. I used an artificial intelligence (AI) large language model, specifically Microsoft Copilot. During development, it became clear that this version of the AI model could not perform the scientific testing it initially appeared capable of doing. A central limitation, not disclosed to the author, was that it could not do complex mathematics or execute the quantitative reasoning required for scientific validation. The model also showed consistent emotional steering and overreach. It attempted to reshape the tone and direction of the dialogue, which required strict controls to maintain accuracy and stability. The manuscript was therefore revised to present a more basic testing framework using a novel radial model that I devised for frequency comparisons. Artificial intelligence was also used for a self-guided dialogue that helped me think through my ideas and for sentence modification under the author's direct and strict oversight.

Later chapters explain how future AI systems may add significantly to this research once scientific capabilities advance. These contributions include using photographs of real materials to create reconstructed images that blend the original molecular geometry with learned patterns in ways that reveal subtle frequency pattern features not previously known. They also include generating controlled variations of those reconstructions so researchers can study how small geometric changes influence the molecular magnetic field and its analogs. As these systems improve, they will help researchers design electromagnetic versions of those patterns for scientific and medical use, allowing the coherent structure of real materials to be examined, compared, and eventually applied in controlled environments.